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A STUDY OF THE EFFECT OF PSYCHO-SPIRITUAL PACKAGE ON LONELINESS, INSECURITY AND EMOTIONAL INTELLIGENCE IN STREET CHILDREN

SYNOPSIS
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Introduction

Adolescent is a time of great and rapid physical and psychological growth. This brings with it not only increased nutritional needs but also the emotional needs and the needs to adjust to new attitudes and responsibilities. During this period of their life, adolescents have to pass through a physical and psychological crisis. Many adolescents do not face these conditions or have to choose the way of leaving home and live in street. These children are called street children. Those who have run away from home can further be separated into two categories. First, those who have an unpleasant or traumatic home environment, they experience family problems, finally they become unable to solve the problems like alcoholism, child abuse, ill treatment by stepparents, unemployment and poverty etc. Since their tolerance level goes far exceeded leading to the drastic decision to leave their family. Second type of street children are those who run away from home, who want to study/work but are not allowed and come to experience the exciting feelings of city life, glamorized by magazines and movies.

The definition of 'street children' is contested, but many practitioners and policymakers use UNICEF's concept of boys and girls aged under 18 for whom 'the street' (including unoccupied dwellings and wasteland) has become home and/or their source of livelihood, and who are inadequately protected or supervised (Black, 1993)

Street children may be found on every continent in a large majority of the world's cities. India has 11 million street children.Religion of street children in India varies greatly according to area, but, in general, approximately 70% are Hindu, 18% are Muslim, Christian and other.

In a report, **WHO** offers the following list of causes for the phenomenon:

- Family breakdown
- Armed conflict
- Poverty
- Natural and man-made disasters
- Famine
- Physical and sexual abuse
- Exploitation by adults
- Dislocation through migration
- Urbanization and overcrowding
- Acculturation

Nowadays, parents are usually busy at work or with social engagement and spend lesser time with their children.

Psychiatrist Ross Compbell (1983)-wrote, "Without focused attention, a teenager experiences increased anxiety, because he feels everything else is more important than he is. He is consequently less secure and becomes impaired in his emotional and psychological growth".

Parents who indulge in physical abuse will by slapping shoving, pushing, beating or shaking their teenager may well harm the young person's physical development, but for more tragically will malign the teen's emotional development, which as an adult will make their lives for more difficult.

James Garbarino (1999) "emotionally needy boys and girls who are rejected by teachers and parents, are prime targets for anti-social older youth and adults."

The emotions of hurt, anger and rejection, which were seldom expressed in childhood, may give rise to low self-esteem, feelings of loneliness, insecurity and depression and abusive behavior, it will be a desperate action to escape from family, school or community crises with which they can not cope. For still others, leaving home represents the only option. **David propane (2008)** professor of sociology at

Rutgers university and co-chair of council on families in America states "Children develop best when they are provided the opportunity to have warm, intimate, continuous and enduring relationships with both their father and their mother."

The adolescence's intellectual, emotional, social, moral and spiritual development are greatly enhance if the adolescence has significant amount of emotion.

So well-development of mental, physical and emotional functioning has evolved using psycho-spiritual package. This study is an attempt to give a psycho-spiritual package for the development of the adolescent emotion. This package includes group counseling as psychological variables; asana, pranayama and swadhayaya as yogic variables; meditation with music as music therapy. These all spiritual package are derived from pattern of Acharya Shriram Sharma.

Various evidences are available to support the yogic and psychological techniques as the means of reducing the problems of street children. There is an evidence in which **Bodhi, R.Badami (2004)** observed the "Work on effectiveness of yoga on adolescent with developmental disabilities and found yoga is very effective for personality development."

Practice of psycho-spiritual package like Asana, pranayama, meditation, swadhayaya, group counseling, cause to train the nervous system and produce physiological balance in different system of the human body and mind. **P.R. Sarkar (2007)** – Founder of Anada marga yoga society- "explained that by doing specific posture a person could help bring into balance agitated states of mind such as anger, shyness, loneliness, insecurity, fear, intelligence, jealousy etc."

Pranayama seems to influence autonomic function and cerebral activity electro physiological and cognitive function and help in treating ailment affecting atomic status and mood disorder. Meditation achieves the state of stillness of mind, control over thought and balances the emotions; meditation is a state of concentration of mind reading to higher status of awareness to heightened perception.

Researches have revealed that mediators gains happiness, freedom from anxiety, context with self and grater vitality other articles also suggest that mediators gain enhanced confidence, a sense of self control, empathy and self actualization **(Hje. 1974)** in general meditation promises psychological health. **(Gaylord et.al.1989, Gelder loos 19**. Meditation decreased anger aroused in high anger situation (Duo & Surinder, 1992)- K.N. Udupa s.s & its management by yoga.

One of the parts of psychological tools is group counseling. Group counseling develops a sense of acceptance, satisfaction and experience of empathy and enhance under standing power to know other problems.

By Swadhayaya, adolescent can removes their conflict and re-stables their emotion, feeling etc. With this background, here, a 'psycho-spiritual package' has been designed to manage the related problems like loneliness, insecurity and emotional intelligent among street children and encourage them to real life.

Review of Researches

According to Areawise – 1. Street Children

LewisApteka(1988)

The characteristics of street children were examined from participant observational data, and from standardized psychological test scores from a sample of 56 male, Colombian street children who ranged in age from 7-16. The Kohs Block Design measured the children's intelligence; the Good

enough-Harris Drawing Test and the Bender Gestalt were used to measure the children's emotional and neurological functioning. The data showed the children were functioning with adequate mental health. Two different preadolescent styles of street life were presented and their peer groups were explained. The present study illustrated how street life altered the children's developmental sequence, but provided them with adequate coping skills. The study demonstrated how child development was changed by personal and cultural circumstances.

Khurana S, et al. (2004)

This cross-sectional study was conducted to assess the psychological problems amongst the runaway adolescent boys; and to determine the associated risk factors. 150 runaway adolescents aged 10-16 years staying at the Child Observation Home (COH), Delhi were taken for the sample. The duration of this study was one month i.e. from June to July 2001. Identification data, Hopelessness Scale for Children by Kazdin, Beck Depression Inventory, Psychological survey and Rutter – B2 technique was used for data analysis. According to Voluntary Health Association of India (VHAI), there are 47.22 million homeless and runaway adolescents roaming on the streets of our country, of whom 1, 00,000 are in Delhi alone. Results showed that nearly 50% of the sample runaway children were from Bihar and U.P., 18.7% from Delhi, and rest were from other states of the country. 71.3% children lived with both parents, 15.3% had single parent family and 6.66% were with their stepparents, before running away from home. Physical abuse had been experienced by 38% children and sexual abuse by 14.6%. 42.9% children were abused by unknown people, 28.5% by family members, and a similar number by the relatives. 55.3% children reported substance abuse. 49.6% children reported tobacco intake, 0.67% reported ganja intake, and 2.66% reported glue sniffing. High degree of hopelessness was seen among 20.7% cases, 12.9% reported having suicidal thoughts, 12.9% had planned suicide at any point of time, and 3.2% children reported attempting suicide. Depression was seen among 8% children. Out of these depressed children, 25% had a history of suicidal thoughts, 16.6% planned suicide, and 8.3% had attempted suicide. Suicidal behaviors were present in 8% children. 4.7% children gave history of ever planning suicide; and 2% reported suicidal thoughts and attempts of suicide. 81% respondents exhibited anti-social behavior, 7.8% were neurotic, and 10.5% remained undifferentiated. Among children living with both parents, behavior problems were observed in 71% cases, while 63.3% children belong to single parent families, and 60% children belonging to families with stepparents, had behavioral problems respectively. Among non-abused children, 68.8% had behavioral problems; while among abused children 70.2% had behavior problems. 22.8% abused children reported feelings of hopelessness, whereas among non-abused children only 19.4% had feelings of hopelessness. 8.8% abused children and 7.5% non-abused children felt depression, respectively. Suicidal behavior was reported in 7.01% cases in the abused group as compared to 14.03% in the non-abused group. It was suggested that there is a need for broad based psychosocial intervention programmers to deal with runaway adolescents, and to improve the accessibility and availability of community mental health services for homeless children.

Eija Paavilainen, Pavli Åstedt-KurkPäivi and Marita Paunonen (2006)

The purpose of this study was to analyse and describe the experiences of adolescents who had been maltreated by their parents in childhood. Child maltreatment was defined as physical, psychological or sexual abuse or neglect caused by parents or other primary caregivers of the child. Data were collected from seven adolescents, aged 14–19 years, who had been maltreated within their family of origin for many years. Interviews employed broad themes pertaining to family life, maltreatment experiences and the family's strengths and problems. The data were analyzed by qualitative content analysis. The analysis resulted in a description of the adolescents' experiences of maltreatment and of the

camp and post camp. Yoga does influence our thinking, emotionality and functioning. Hence it can be created for optimal physical and emotional well-being.

SuzanneWillard(2006)

Medications are an intentional and purposeful means to the successful management of many chronic diseases. In the treatment of disease caused by HIV, adherence to medication is of particular concern because any level of non adherence, often a few missed doses, will lead eventually to the development of drug resistance. Much predict therapy in individuals who are infected with HIV. EI is defined as the ability to perceive and express emotions, facilitate emotions, understand and reason with emotion, and manage emotions. EI has been correlated with various aspects of success in life. In this study, EI was measured by the Mayer, Salovey; Caruso Emotional Intelligence Test. Adherence to medications was measured by self-report and defined as less than 10% missed doses of medications. Eighty-two participants were recruited from an urban hospital-based HIV clinic. Pearson's r was used to analyze the data for significance, and no correlation was reported. This data set was not large enough to prove significance, statistically, of the research question. However, an unexpected result of this study was that the overall EI scores for this particular population were markedly lower than the test norms. Further study would be warranted and recommended to explore EI measurement in people at risk for HIV disease or in those who have the disease to further understand the impact of emotions and EI in this specific population. Poor adherence to HIV medications have been identified as significant factors in adherence. Among these is the emotional aspect. The purpose of this study was to examine emotional intelligence (EI) and adherence to combination antiretroviral

Kumar Ranjjan (2008)

Yoga is a perfectly structure and integrated worldview aiming at the transformation of human being from his actual unrefined form to a perfected form, it has technique for attitudinal change, behavioral modification and integrated development of personality the approach of yoga is spiritual cum worldly. Yogic principle and their practice are most effective, practical and universally accepted to achieve the highest goal of life.

Statement of the problem

The problem of the present study is "A Study of The effect of Psycho-Spiritual Package on Loneliness, Insecurity and Emotional Intelligence in Street Children".

Variable

Independent Variable-

Psycho- Spiritual Package

- **Asana (Pragya Yoga)**
- **Pranayama(Pranakarshan)**
- **Meditation with Music**
- **Group Counseling**
- **Swadhayaya Discussion**

Psycho- Spiritual Package

The psycho spiritual package is a combination of spiritual or yogic and psychological and yogic practices. Spiritual is a divine that enters our thoughts, actions, desires, emotions and aspirations. The practice of yoga is based upon the present psychological position of individual. Yoga and spiritual practices is believed to help the practitioner transcend all pains and miseries only if he is moderate in food in and awakes on time.

Asana (Pragya yoga)

In the yoga sutras of patanjali there is a concise definition of yogasanas " Sthiram sukham asanam" that position which is comfortable and steady" In this context, asana are practiced to develop the ability to sit comfortably in one position for an extended period of time.

Pandit Shri Ram Sharma Acharya, who was a seer's age of the present age, had presented a stream of yoga, which is simple and suitable for the masses today. This is referred as "Pragya yoga".

The main series of asana practice including in Pragya yoga would help controlled movements for strengthening the nerves, muscles and different organs and regularizing the blood supply in all parts of the body. Pragya yoga has sixteen steps. They are Tadasana, Pad Hastasana, Vajrasan, Utkatasan, Yogamudra, Ardh tadasan, Shashankasn, Bhujangasan, Triyak Bhujangasan (left & right), Shashankasan, Ardh Tadason, Utkatasan, Padhastasan, and Tadasan, at last 16 steps coming back to original position with a deep chant of Om.

Pranayama (Pranakarshan Pranayama)

When the body is regulated by Asana, One should begin the next stage of pranayama; pranayama is more than simple breathing exercise. It is comprised of words Prana and Ayama, which means "Pranic capacity". It is not only breath control but also a technique through which the quantity of prana in body is activated to higher frequency. Pranayama is a practice of deep and harmonized breathing, and pranayama help inner purification as well as tuning of inner emotions and are also useful for seekers of spiritual sadhanas. Pranakarshan Pranayama is precious gift, which was offered by Pandit Shri Ram Sharma for our well-being and mental and spiritual evolution. In Pranakarshan pranayama practioner takes these steps. They are –

- Be seated in a relaxed position keeping back straight.
- With both hand on the lap.
- Now inhalation a deep breath that's called pooraka
- After that internal breath retention that's called Antar kumbhka. In this stage holding the breath inside.
- After that exhalation that's called Rechaka. In this stage exhaled the air.
- At last external breath retentions that's called Bahir kumbhaka. In this stage holding the breath outside.

By practicing pranayama Pranic energy levels will rise and help strength then and illumine the personality and inner self.

Meditation with Music Therapy

In India, often the term dhyana is used equivalent to meditation in most contexts we perceive, or refer to a person sitting cross-legged, with closed eyes, in a peaceful and quiet environment, may be with or without some gesture of hand (mudra) or rosary in the hands. Habitually we connect it with religion and spirituality.

At present, hectic pace and increased mechaniz life style are exhausting on every one, and then body and mind need peace and silence. At that time meditation with music plays important role in keeping up the mental and physical health of people in general.

Listening to music affects people's mood **(Eich1995, Pignatillo comp and Razor, 1986)** and emotions **(Slobola, 1999).**

Sollberger, Rebar and Eckstein, 2003 have the opinion that When listeners hear pleasant sounding chords preceding a word, they are faster to respond that a word such as charm is positive and they are slower to respond that a word such as evil in negative

Music has been shown to have to low-level physiological effects .High levels of the neurotransmitter serotonin (which is targeted by many antidepressant drays, such as Prozac) are responsible for negative aspects of emotion and mood.

When people listen to disagreeable music, their levels of serotonin actually rise (Evers and Suhr 2000). When people listen to highly pleasurable music, they experience changes in heart increases in brain regions that are thought to be involved in reward and motivation. (Blood and Zatorre 2001) Indeed, music is a powerful human invention.

Music therapy which used sound as the object of concentration is effective in helping with a variety of problems; the specific concentration technique is prescribed according to the disorder. There are two types of sounds the sounds created in external world and another set of unalloyed sound coming from within us as a result of vibrations of various energy channels overlapping from all over the body. These latter sounds are sometimes experienced in the deeper states of meditation and this leads the mind to attain higher dimensions of consciousness. In the yoga manuals this is called anahad nada.

The western world is slowly becoming aware that music has powerful and potentially therapeutic effects on humans as well as on animals and even plants.

Music therapy has been mostly used on those who were emotionally unstable and immature which gradually develop emotional control.

Swadhayaya

Indecision, disbelief and lack of inspiration are an integral part of our existence and one have to learn to deal with them. We should learn to cope with these conditions without letting them affect. Swadhayaya self-study or self-analysis is a practice which should be followed by the aspirant throughout his life. It may not always be possible to avail one self of the discourses of wise men but "spiritual texts can be studied at all time and in all places. When our spiritual convictions and inspiration are in jeopardy. We should use Swadhayaya as a means to revive our faith and re-establish equanimity". **Swami Satyananada Saraswati (1984).**

According to **M.T.Moti (1997)** "Swadhayaya is made up of two words, Sva i.e. self and Adhyaya i.e. Study. One has to study, and acquaint with the knowledge about the self"

Swadhayaya is meditative reading or recitation by and to and oneself.
Proper means, Proper effect, proper end specify the nature of swadhayaya. This not only provides stock of knowledge but also it is useful in further spiritual purpose.

Reciting the significance of swadhayaya based on Patanjali Yoga Sutra **Swami Chidananada (1998)** narrates "This is a process which will be available to you constantly, available to you always, wherever you are" Swadhayaya constant is taken of spiritual ideas through daily study. Gradually there comes about process of mind transformation, the old mind is gradually eliminated and a new mind is created within us. It always thinks spiritually and always be in a state of awareness.

Psychologically Swadhayaya help us by creating a permanent background of thought, though when we are disengaged from outer occupation, we do not fall on prey like all types of chaotic, miscellaneous thoughts which are crowding in mind. When we swadhayaya at night, one way or in other all these thoughts will be washed away.

Group counseling-

Counseling is interactions between a counselor and one or more clients. The purpose is to help the client with problems, may have aspects that are related to disorders of thinking, emotional suffering, or problems of behavior. Therapists may use their knowledge of theory of personality and help the client improve functioning.

According to **Gelso and Frelz (1992)** "Because human beings live in groups, most of their satisfactions and dissatisfactions develop out of the features of group living. Counseling must take into consideration the orientation of the individual the group. Since a part of client's difficulty is his inability to behave toward other. People in an emotionally satisfactory manner, it is clear that the group may be used as counseling's unit through with client may be reeducated in the techniques of group emotional interchange".

In group counseling the aim is to provide the client with an opportunity to discuss their problems together in an atmosphere free from constraint Once the self consciousness has been overcome, the client find it possible to relieve their feelings of isolation and rejection, Exposure to the problems and experiences of others has been helpful in modifying a too, strict conscience, in developing a sense of acceptance, and in gaining more satisfactory and normal interpersonal relationship.

Dependent Varibales

- **Emotional Intelligence**
- **Insecurity**
- **Loneliness**
-

Emotional Intelligence

The Greek philosopher Aristotle had a recipe for handing relationships smoothly. You must be able, he said, "to be angry with the right person, to the right degree, at the right time for the right purpose and in the right way."

Emotional intelligence refers to a combination of skills; these include empathy, self-control, self-awareness, sensitivity to the feeling of others, persistence and self-motivation among others **(Salovey & Mayer, 1997).**

According to **Hein's (2005)** "Emotional Intelligence is the innate potential to feel, use, communicates, recognizes, remembers, manages and understood emotion."

According to **David Caruso (2004)** "Emotional intelligence is the ability to accurately identify emotion, manage to stay upon these emotions in order to capture the wisdom of our feeling."

According to **Mayer and Cobb (2000)** "Emotional intelligence is the ability to process emotional information particularly as it involves the perceptions, assimilation understanding and the managing emotion.

Psychologist and the New York Times writer **Denial Goleman (1995)** - A lack of emotional intelligence can run careers and sabotage achievement. Perhaps the greatest tolls fall on children and teenagers. Poor emotional skill can contribute to depression, eating disorders, unwanted pregnancy aggression, insecurity and violent crime."

Psychologist **Robert McCall (1997)** "Echoes the views of other psychologist when he says that, "There are so many hours in a days, and one of the characteristics of American schools is we've saddled them with teaching driver's education, sex education, drug education and other skills, to the point that we don't spend as much time on academies as other countries do. There may be consequences for that."

Insecurity

Every human being has problem and troubles in life but they reacts to them differently. Any problem which may disturb very much to an individual might be of no importance for other one. This develops the feeling of insecurity and security among the people which influence very significantly in shaping and reshaping the personality of an individual.

Insecurity is:

- Feeling of not being "good enough" to meet the challenge of a situation you face in life.
- Sense of helplessness in the face of problems, conflict, or concerns.
- Belief that one is inadequate or incompetent to handle life's challenges.
- Fear of being discovered as inadequate, ill fitted, or unsuited to meet responsibilities at home, school, or on the job.
- Sense of not fitting in, being ``out of synch" with those in your peer group.
- Perception that life is unpredictable with most of the expectations you have to meet not clearly understood.
- Sense of always climbing up a mountain, never being able to reach the top.
- Sense of lacking support or reinforcement where you live, work, or play.
- Results from a sense of being unaccepted, disapproved, or rejected.

According to **Elizabeth B.Hurlock (2002)** "Feeling of insecurity are almost universal among the upwardly mobile. While they also affect the person who is static. They are generally related to situations for which the individual has been unprepared or in which he has met with failure, for the mobile, by contrast. Insecurity becomes a generalized feeling; it affects all aspects of life, but is most damaging in the area of social relationship."

Generalized insecurity comes from the necessity of giving up old friend and associates and relinquishing the value that have served as lifetime guides. The mobile are identified neither with the old

nor with the new. They lack firm ties with the group they are leaving behind and have not been able to establish similar ties in the new group. **C.F. Murray (1998)** "Any thing in the individual that is below the overage, that provokes unfavorable comment or gives him a feeling of impotency or ineptitude and social and interpersonal deprivations are help to be such factor."

Loneliness-

Loneliness is a negative experience of human. It's a part of Aloneness. It subsumes a number of negative separation experiences. When we are lonely, we suffer because of our longing for a relationship. This longing may be for another person or group, or it may be for a way of life or for a part of us that has no opportunity for expression. According to Dr. Carl Jung "Loneliness does not come from having no people about one, but from holding certain views that others find inadmissible."

Late Dr.Ralph Audy Ph.D. M.D. of the U.C.L.A medical center in San Francisco.states"Loneliness is not just a physical condition, it is primarily an experience. Furthermore, it is probably unique to mankind."

Adolescents more experience loneliness feeling, when they are alone between the groups **(Larsen & other, 1982).** Males and females feel lonely under some different circumstance. Males when isolated from group interaction, females when deprived of close one-to-one relationships **(Berg & Mcquimm 1988, stokes & Levin, 1986).**

The first and most outstanding feature of loneliness is a painful feeling, some times experienced as a sharp ache, as in moments of grief of separation, but it can also be a dull lingering from of stress that seems to tear a person down. A chief element of loneliness is painful feeling that tells us some thing unpleasantly important about ourselves.

Objectives of Study

- To study the effect of psycho-spiritual package on the level of emotional intelligence of street children.
- To study the effect of psycho-spiritual package on the level of insecurity of street children
- To study the effect of psycho-spiritual package on the level of loneliness of street children.

Hypotheses

- The Psycho-spiritual package significantly increases the level of emotional intelligence of street children.
- The Psycho-spiritual package significantly decreases the level of insecurity of street children.
- The Psycho-spiritual package significantly decreases the level of loneliness of street children.
- The Psycho-spiritual package significantly increases the level of emotional intelligence of male street children.

- The Psycho-spiritual package significantly decreases the level of insecurity of male street children.
- The Psycho-spiritual package significantly decreases the level loneliness of male street children.
- The Psycho-spiritual package significantly increases the level of emotional intelligence of female street children.
- The Psycho-spiritual package significantly decreases the level insecurity of female street children.
- The Psycho-spiritual package significantly decreases the level loneliness of female street children.

Note: Sub Hypotheses may be developed during the course of the study.

Method

The study would be conducted in to two phases-

First phase- In the first phase the test of insecurity & loneliness would be developed and also the norms of Emotional Intelligence will be prepared..

Second phase- In the second phase an empirical study will be conducted on street children population.

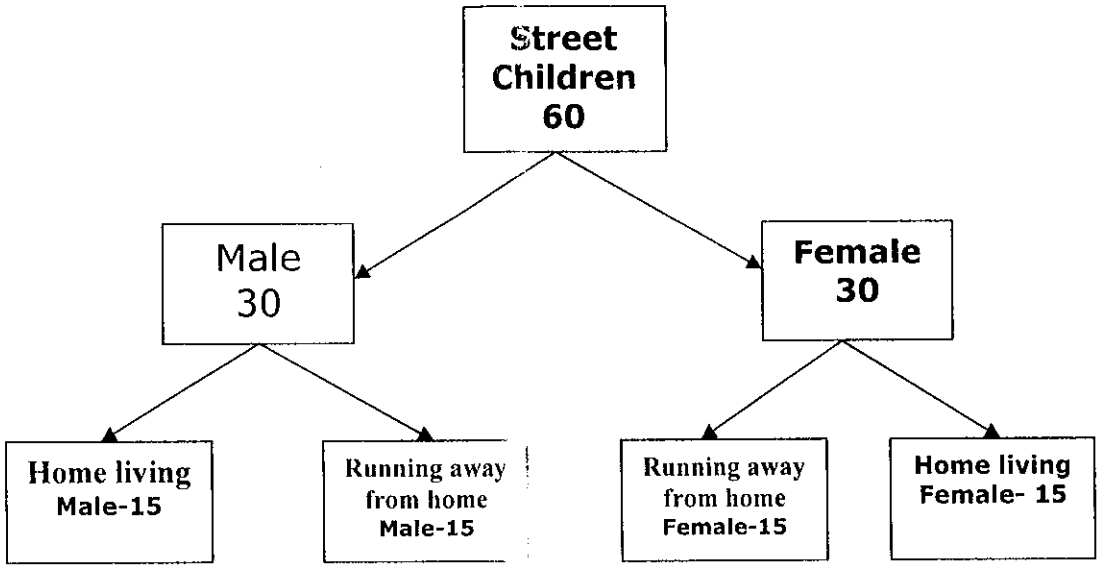
Research Design

The design of the study is **Pre-Post Single Group** Design. The experimental group will be given practices of psycho-spiritual package.

Sample

Quota sampling will be adopted for the selection of the samples. The total sample will be of 60 street children, 30 male and 30 female. The range of age would be from 13 to 17 years.

Sample Structure



Psycho-Spiritual Package

Duration- 45 Days
Daily Practice- 70 minutes

Schedule of package

Asana (Pragya yoga)	15 minutes daily
Pranayama (Pranakarshan)	10 minutes daily
Meditation with Music	10 minutes daily
Group counseling	25 minutes daily
Swadhayaya discussion	10 minutes daily

Research Tools

- **Emotional intelligence** – Anukool & S[illegible]iyot Delhe test and Norms Self Develop
- **Insecurity Test** – Self develop questio[illegible]re.
- **Loneliness Test** - Self develop question[illegible]ire.

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INSECURITY
(असुरक्षा)

Insecurity एक नकारात्मक भाव है। यह व्यक्ति को असुरक्षित होने का अनुभव कराती है। यह असुरक्षा की भावना जीवन के किसी भी क्षेत्र में हो सकती है। जीवन की चुनौतियों का सामना नहीं कर पाने से, किसी समस्या तथा द्वन्द में अपने को ससहाय समझने से, घर, स्कूल या नौकरी में अपनी जिम्मेदारी को निभाने में असक्षम समझने से, मित्रों के मध्य अपने को योग्य न समझने से, तथा अन्य कारणों से व्यक्ति मे जो नकारात्मक भाव उत्पन्न होता है, वह असुरक्षा की भावना कहलाती है। यह भावना है जो व्यक्ति को असुरक्षित होने का एहसास दिलाती है।

FAMILY- INSECURITY- परिवार के मध्य व्यक्ति को स्वयं के लिए जो असुरक्षा का एहसास होता है। वह Family Insecurity कहलाता है।

PEER GROUP -INSECURITY –मित्रों के मध्य व्यक्ति को जो स्वयं के लिए असुरक्षा का एहसास होता है वह PEER GROUP –INSECURITY कहलाती है।

ECONOMIC -INSECURITY- - आर्थिक असम्पन्नता तथा शिक्षा में पिछड़ने या शिक्षा के अभाव के कारण व्यक्ति में जो असुरक्षा का भाव उत्पन्न होता है वह आर्थिक Insecurity कहलाती है।

EMOTIONAL- INSECURITY - परिवार तथा घनिष्टों या उनके अभाव के कारण आघात से उत्पन्न असुरक्षा का भाव Emotional Insecurity कहलाती है।

Insecurity Scale

कृपया निम्न सूचनाओं को भरें:-

नाम-

आयु-

शिक्षा-

लिंग– पुरूष / महिला-

दिनांक-

अभिभावक की मासिक आय-

ग्रामीण / शहरी-

परिवार का स्वरूप– संयुक्त / एकांकी -

निर्देश

आगे के पृष्ठों में कुछ वक्तव्य दिये गये हैं। इन वक्तव्यों के आगे तीन विकल्प "हॉ", "कभी–कभी", "नहीं" दिये गये हैं। आप पर जो विकल्प लागू होता है, उसके नीचे बने खानें☐ पर सही ☑ का निशान लगा दीजिये। आपके उत्तर पूर्णतः गोपनीय रखे जायेंगे और इनका उपयोग शोध कार्य में ही किया जाएगा।

		हाँ	कभी कभी	नहीं
1	मैं स्वजनों के मध्य भी बेचैनी का अनुभव करता हूँ।	☐	☐	☐
2	मुझे भय लगता है कि मेरी स्मरण शक्ति कमजोर हो रही है।	☐	☐	☐
3	अपने ही परिचित मेरे साथ अन्यायपूर्ण व्यवहार करते हैं	☐	☐	☐
4	मुझे संदेह बना रहता है कि मुझसे कहीं गलती न हो जाये।	☐	☐	☐
5	मुझे आशंका बनी रहती है कि मेरे साथी मेरा मजाक उड़ाते हैं।	☐	☐	☐
6	मुझे आशंका बनी रहती है कि मेरे साथी मुझसे अलग रहना पसंद करते हैं।	☐	☐	☐
7	मुझे लगता है कि मैं स्वजनों पर भार स्वरुप हूँ।	☐	☐	☐
8)	मुझे महसूस होता है कि मेरे अपने मेरी समस्याओं पर कोई ध्यान नहीं देते हैं।	☐	☐	☐
9	अपने से बड़ों के सामने बातें करने पर मैं असहज हो जाता हूँ।	☐	☐	☐
10	मुझे लगता है कि लोग मुझे नहीं समझ पाते हैं ।	☐	☐	☐
11	मेरे मित्र मुझे पसंद करते हैं या नहीं यह सोचकर मैं परेशान रहता हूँ।	☐	☐	☐
12	मेरे विचार से मित्र अविश्वासी होते हैं।	☐	☐	☐
13	मैं अपने परिवार में भी सुरक्षित अनुभव नहीं करता हूँ।	☐	☐	☐
14	मुझे नये लोगों से जान–पहचान करने में डर लगता है।	☐	☐	☐
15	मुझे लगता है कि मैं अपने मित्रों पर प्रभाव नहीं डाल पाता हूँ।	☐	☐	☐
16	मुझे लगता है कि अधिक परिश्रम करने पर भी मैं अपने साथियों की तुलना में कम ऑका जाता हूँ।	☐	☐	☐
17	मुझे आशंका बनी रहती है कि मेरे साथी मेरे लिए षडयन्त्र रचने का प्रयास करते हैं।	☐	☐	☐
18	मेरे सहपाठी मुझसे ईर्ष्या करते हैं।	☐	☐	☐
19	मुझे आशंका रहती है कि मैं अपनी कमजोर परिस्थितियों के कारण आगे नहीं बढ़ पाऊँगा।	☐	☐	☐
20	मुझे आशंका रहती है मेरे मित्र मेरी आर्थिक स्थिति का मजाक न उड़ायें।	☐	☐	☐

	मैं शीघ्र निराश हो जाता हूँ।	☐	☐	☐
21				
22	निर्णय लेने में अक्सर मुझे कठिनाई होती है।	☐	☐	☐
23	मुझे सिर में दर्द/भारीपन अथवा दबाव की अनुभूति होती है।	☐	☐	☐
24	मुझे अपनी योग्यता पर विश्वास समाप्त होता जा रहा है।	☐	☐	☐
25	मुझे अपनी शारीरिक बनावट के कारण असहजता महसूस होती है।	☐	☐	☐
		☐	☐	☐
26	अकारण मुझे अपने आप पर क्रोध आ जाता है।	☐	☐	☐
27	मुझे लगता रहता है कि मुझे मेरे किसी अपराध का दण्ड मिलने वाला है।	☐	☐	☐
28	जरा सी आहट से मैं चौंक उठता हूँ।	☐	☐	☐
29	मुझे लगता है कि मेरे आस–पास के लोग मेरी भावनाओं की अवहेलना करते हैं।	☐	☐	☐
30	असफलता के भय के कारण मैं कोई योजना नहीं बना पाता हूँ।	☐	☐	☐
31	मुझे लगता है मेरा भविष्य अन्धकारमय है।	☐	☐	☐
32	मेरी भावनाएं छोटी छोटी बातों से भी आहत हो जाती हैं।	☐	☐	☐
33	मुझे लगता है मेरी कमजोर परिस्थितियों के कारण मेरे सहपाठी मुझ पर रौब डालने का प्रयास करते हैं।	☐	☐	☐
34	मैं यह सोचकर परेशान रहता हूँ कि मेरे साथी मेरी आर्थिक स्थिति को उजागर न कर दें।	☐	☐	☐
35	मुझे नकारात्मक विचार हर समय परेशान करते हैं	☐	☐	☐
36	मुझे लगता है कि ईश्वर ने मेरे साथ अन्याय किया है।			
37	मुझे मेरी परिस्थिति के कारण दूसरों से मिलने में हिचकिचाहट होती है।	☐	☐	☐
38	भविष्य की चिन्ता के कारण मैं कोई कार्य ठीक ढंग से नहीं कर पाता हूँ।	☐	☐	☐

LONELINESS
(अकेलापन)

Loneliness एक नकारात्मक अनुभव है। Loneliness वह नकरात्मक अनुभव है जो व्यक्ति को अकेलेपन तथा असहाय होने का अनुभव कराता है। Loneliness, Aloneness का एक भाग है। Aloneness के दो भाग हैं- 1. Solitude 2. Loneliness

Solitude, Aloneness का सकारात्मक भाग है, जिसमें व्यक्ति स्वये के विकास के लिये अपनी सुविधानुसार अपने को सुखपूर्वक स्थिति में रहते हुये अलग करता है। इसके र्न्तगत व्यक्ति को किसी के प्रति तथा स्वयं के प्रति कोई नकारात्मक भाव नहीं होता है।

जबकि Loneliness, Solitude के विपरीत होता है। यह Aloneness का नकारात्मक भाग है। यह व्यक्ति को दूसरों के व्यवहार द्वारा तथा स्वयं के अनुभव से प्राप्त अनुभव है। व्यक्ति को स्वयं के माता-पिता-घनिष्टों के नकारात्मक व्यवहार, प्यार में कमी तथा सम्मान में कमी, स्वयं के तिरस्कार तथा उपेक्षा जैसे नकारात्मक व्यवहार के संगठन व्यक्ति में अकेलेपन के नकारात्मक भाव को उत्पन्न करता है, तथा यह अकेलेपन की भावना तथा अपने को असहाय अनुभव करना Loneliness कहलाता है।

अतः नकारात्मक अनुभवों का संगठन जिसके कारण व्यक्ति अपने को अकेला तथा असहाय समझता है वह अनुभव Loneliness कहलाता है।

FAMILY LONELINESS- परिवार जन की उपेक्षा तथा तिरस्कार से स्वयं के लिये उत्पन्न अकेलेपन की भावना Family Loneliness कहलाती है।

EMOTIONAL LONELINESS- व्यक्ति को प्राप्त भावनात्मक उपेक्षा तथा तिस्कार जिसके कारण वह अपने को अकेला तथा असहाय महसूस करे Emotional Loneliness कहलाती है।

PEER GROUP LONILILESS- व्यक्ति समाज तथा मित्रो के मध्य प्राप्त उपेक्षा तथा तिरस्कार जिसके कारण वह अपने को अकेला था असहाय महसूस करे Peer Group Loneliness कहलाती है।

Loneliness Scale

कृपया निम्न सूचनाओं को भरें:-

नाम-

आयु-

शिक्षा-

लिंग– पुरूष / महिला-

दिनांक-

अभिभावक की मासिक आय-

ग्रामीण / शहरी-

परिवार का स्वरूप– संयुक्त / एकांकी -

निर्देश

आगे के पृष्ठों में कुछ वक्तव्य दिये गये हैं। इन वक्तव्यों के आगे तीन विकल्प "हॉ", "कभी–कभी", "नहीं" दिये गये हैं। आप पर जो विकल्प लागू होता है उसके नीचे बने खानें ☐ पर सही ☑ का निशान लगा दीजिये। आपके उत्तर पूर्णतः गोपनीय रखे जायेंगे और इनका उपयोग शोध कार्य में ही किया जाएगा।

		हाँ	कभी कभी	नहीं
1-	मैं स्वयं को पारिवारिक तथा सामाजिक गतिविधियों से दूर रखना पसन्द करता हूँ।	☐	☐	☐
2-	स्वजनों के बीच में मैं स्वयं को अकेला तथा उदास महसूस करता हूँ।	☐	☐	☐
3-	असफल होने के भय से मैं अपना काम ठीक ढंग से शुरु नहीं कर पाता हूँ।	☐	☐	☐
4-	मैं अपने मित्रों की सहायता के लिए सदैव तैयार रहता हूँ।	☐	☐	☐
5-	मुझे हर क्षण माता–पिता के प्यार की कमी का अनुभव होता है।	☐	☐	☐
6-	अपने परिचित व्यक्ति को देखकर उससे कतराकर चले जाने का प्रयास करता हूँ	☐	☐	☐
7-	मुझे अक्सर एकान्त मे बैठकर रोने की इच्छा होती है।	☐	☐	☐
8-	मुझे महसूस होता है कि मेरे मित्र मेरी बातों को समझ नहीं पाते हैं।	☐	☐	☐
9-	मुझे भीड़ तथा मेले से दूर रहना अधिक पसन्द है।	☐	☐	☐
10-	मैं अपने आप को पराया या गुमनाम समझता हूँ।	☐	☐	☐
11-	मुझे अपना जीवन व्यर्थ लगता है।	☐	☐	☐
12-	अपने जन्मदिन पर मैं अधिक मित्रों के साथ रहना पसन्द करता हूँ।	☐	☐	☐
13-	मुझे लगता है मेरा जीवन नीरस हो गया है।	☐	☐	☐
14-	मुझे कभी–कभी आत्महत्या करने का विचार आता है।	☐	☐	☐
15-	मैं अपने विचारों को अपने तक सीमित रखता हूँ।	☐	☐	☐
16-	मेरे विचार से मुझे कोई समझ नहीं पाता है।	☐	☐	☐
17-	मैं अपने आप को असहाय समझता हूँ।	☐	☐	☐
18-	मेरे मित्र मेरी भावनाओं को समझकर उनका सम्मान करते हैं।	☐	☐	☐
19-	मैं अपने मित्रों को अपने से अधिक भाग्यशाली समझता हूँ।	☐	☐	☐
20.	अपनी आयु के लड़के/लड़कियों के साथ रहना अधिक पसन्द करता हूँ।	☐	☐	☐

21.	मुझे मित्रों का साथ आनन्दित करता है।	☐	☐	☐
22.	मेंरे मित्र मुझसे कतराते हैं।	☐	☐	☐
23.	रिश्ते मुझे भार स्वरुप महसूस होते हैं।	☐	☐	☐
24.	मित्रों के हास–परिहास से मैं दूर रहना पसन्द करता हूँ।	☐	☐	☐
25.	मेरे अधिकांश मित्र स्वार्थी हैं।	☐	☐	☐
26.	मै स्वयं को दुःखी तथा उदास महसूस करता हूँ।	☐	☐	☐
27.	जब मैं अकेला होता हूँ तो मेरे दिमाग में बहुत सी बेकार की बातें आती हैं जिससे मैं परेशान हो जाता हूँ।	☐	☐	☐
28.	मैं अपने मित्रों के दुःख दर्द में शरीक होना पसन्द करता हूँ।	☐	☐	☐
29.	मित्रों के मध्य मुझे अकेलापन लगता है।	☐	☐	☐
30	मुझे घरेलू वातावरण से अलग रहना अधिक पसन्द है।	☐	☐	☐